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THE ANCIENT GLORY OF THE AFRICAN RACE.

The editor of the "Christian Recorder," as quoted in the "Friends' Review," says the following article was written by a gentleman, born in the South, not a slaveholder himself, but the son of a slaveholder. The ideas presented in the article are well worthy of a careful investigation.

PREFATORY NOTE.

The following article was written many years ago, by a student in one of our literary institutions. It appeared in the first number of the "African Repository." The subject is one of more than ordinary interest, and deserves a more thorough investigation than it has yet received.

It is with the hope that some one better qualified and more favorably situated for such researches, may be allured into the same line of inquiry, that this little fragment is reproduced at this time.

At this crisis in our country's experience, to one who can wisely prosecute such a study, and successfully bring out into public view the leading thought of this brief contribution, may do much towards removing prejudice against a people who, although degraded now, were once the rulers and instructors of mankind. Thus the gloom that now envelopes them may be gilded by a reflection from the height of their early greatness.—*Ch. Rec.*

March 28th, 1863.

To those who are at all acquainted with the history of mankind, it must afford a curious commentary upon the mutability of

human affairs, to hear the strange conjectures which are sometimes indulged about the origin of the *Negro race*. In defiance of all our records of antiquity, both sacred and profane, they are contemptuously spoken of as an inferior race.

Those who talk in this way, do not recollect, or perhaps do not know, that the people whom they traduce were for more than a thousand years (that is ten times as long as this government has been in existence, the most enlightened on the globe.

They were called *Ethiopians*, from two Greek words denoting the color of their skin; and the spirit of adventure by which they were distinguished, together with the superiority which they everywhere manifested over the nations among whom they dwelt, rendered this name illustrious throughout Europe, Asia and Africa.

The father of this distinguished, although now despised and persecuted race, was *Cush*, the grandson of Noah. He was himself an Ethiopian; and was so called by the Alexandrine Chronicle, Josephus, Bryant, and other writers of equally high repute. The nation whom the LXX called "*Ethiopians*," are in the Hebrew denominated "*Cush*," or "*Cushites*," and this is the name by which they were known, wherever the Greek language was not spoken. Where Jeremiah says, "Can the Ethiopian change his skin?" the word in the original is "*Cushite*."

The Cushites furnished the first great man known to history, and the first government, and the first regular police which history re-

cords. The first great city was built by them. They surrounded it with walls, which were, according to Rollin, "in thickness 87 feet, in height 350 feet, and in compass 480 furlongs, which makes *sixty miles*!" This stupendous work they shortly afterwards eclipsed by another, of which Diodorus says, "Never did any city come up to the greatness and magnificence of this." (Diod. Lib. 2, p. 90, 98.) "All those mounds and causeways," (says a modern writer of ability) "the high roads and stately structures which have been attributed to Semiramis of Babylon, are the works of this people." Thus at a time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius, at which mankind have not yet ceased to wonder—and which they have never so much as dreamed of being able to transcend.

They were first located in a beautiful region between the Euphrates and the Tigris, which taking its name from them, was called the "*country of the Cushdim*;" by the western nations, *Chaldea*; and in Scripture, the land of *Shinar*. Here it was that the splendid achievements which have just been noticed were performed. In after times, led on by men who are signalized in history under the name of "Royal Shepherds," they subjugated the whole of Upper Egypt, which they held in bondage for more than three hundred years. They found that country in a state of barbarism; they left it the mother of science, and the mistress of the world! They colonized lower Egypt, which was before scarcely habitable. By the most stupendous efforts which human genius ever conceived, or human enterprise accomplished, they drained a large lake or rather ocean, and converted a territory, which others had abandoned to hopeless sterility, into one that is celebrated to this day, by travelers and poets, as the garden spot of the earth. And the same daring spirit, which, in defiance of God's authority, built a city upon the ruins of the Tower of Babel; as if in mere mockery of men, threw up pyramids, obelisks, and mausolea, which even now baffle conjecture; and if they were not still standing, and open to the curious of all nations, might stagger the faith of the most credulous.

The *Cushites* also planted a colony in the country which lies immediately to the south of Egypt, since denominated Ethiopia proper. And there can be no doubt that the vast region from which our slaves are brought, was first settled by this hardy and adventurous population. Of this there are many proofs,—1st, The striking accordance of complexion, language, manners, customs, &c., by which, (with light shades of variety,) the inhabitants of the south and west are assimilated to those whom we know to be of Ethiopian extraction.—2d, The whole southern peninsula of Africa was once called Ethiopia.—3d, Bruce gives us to understand, that there is a tradition handed down from time immemorial in that country, that Cush was their father, and that he actually dwelt among them. 4th,—It is expressly related by historians that the *Cushites* "traversed a great part of Africa,"—[see Rees' "Cush."]—5th, and lastly, the geographical situation of the country, renders it almost a matter of demonstration. Whoever will take the trouble to examine a map of Africa, may see at once that the natives bordering the Mediterranean coast, are separated from the rest of the continent by a boundless and impassable wilderness. "On the west of Egypt," (says our distinguished countryman, Dr. Griffin,) "stretching away to the south, is the immense Lybian Desert; west of that commences the great desert of Sahara, which extends across the continent to the Atlantic Ocean, cutting off the whole country of Phut (Barbary) from the body of Africa, by an ocean of sand 800 miles in breadth. Thus the only highway to the south, was blocked up by the Cushites, who themselves had nothing to prevent them from spreading into all the regions now occupied by the Negro race."

But their enterprise did not exhaust itself in the prodigies which they performed in Africa. "They bore sway over almost all Asia:" and travelled even to the borders of Japan. Negro settlements are, at present, scattered throughout the mountains of that country. Even *two* continents could not afford field enough for the expansion of their energies. It is supposed by some, that the whole Scythian race sprang from that section of Arabia, which they once inhabited. Be that as it may, they wandered over all

Europe; and a settlement long existed on the western coast of Spain, which was called from them *Iberian Ethiopia*.

"This people," says a distinguished writer, "were renowned for their wisdom." "Wherever they went they were in every respect superior to the natives." It does really appear as if all the nations of the earth were under the heaviest obligations to them. They gave to Africa, and through her to Europe and America, all the wisdom of the Egyptians; and it is thought that they scattered over Asia the arts of weaving, dyeing, and the management of silk and cotton, and the culture of the vine.

For their philosophy, the Greeks were more unequivocally indebted to the Egyptians. Plato and Pythagoras studied in the schools of Heliopolis. But even the Egyptians, who through other nations have shed down upon us of a modern age, the mellowed glories of antiquity, shine only with a borrowed illumination. *It was the light of this ancient people!*

"Hence (says Bryant) arose the tradition that the Babylonians not only conquered Egypt, but that the learning of the Egyptians came originally from Chaldea; and the like account from the Egyptians, that people from their country had conquered Babylon, and that the knowledge of the Chaldeans was derived from them."

If any should hesitate to adopt the account which has been given of the Cushites or Ethiopians, and thence take occasion to controvert the idea of the benefits derived from the Negro race, he might be told that the Egyptians themselves were Negroes. A single quotation from Herodotus, "the father of history," will be sufficient for this point. "For my part, (says he,) I believe the Chelchi to be a colony of Egyptians, because, *like them, they have black skins and frizzled hair.*"

The whole civilized world has lately been convulsed by an excitement in favor of the Greeks, and it was astonishing to see the commotion which was produced with us. Our literary gratitude was appealed to. The descendants of Solon and Lysurgus, of Epaminondas and Philopœmen, of Aristides and Leonidas, of Phidias, and Praxiteles, (long held in bondage,) were struggling to be free! Our Colleges, Academies, and even the common Schools were everywhere in arms. It

did really appear as if both pupils and preceptors were seized with the sublime phrensy of war; and one might have been tempted to expect from the uproar which they made, that an army of school boys, marshalled by their tutors, and led on to victory by grave doctors of Divinity, were destined to restore liberty to Greece, and lay bare to its foundations the huge fabric of Turkish despotism.

I would not be understood to censure this effervescence of public feeling. It was a generous appeal—and well has it been answered. But is it not wonderful that the descendants of a people to whom the Greeks themselves owed their arts, their learning, and even their religion, should have been at that very time in a dark and prostrate condition. in the bosom of a country calling itself *Christian*, and that country *our own*:—without exciting one throb of interest—without arousing one effort of united charity—without awakening, by all that is appalling in its aspect, one manifestation of political solicitude?

"How are we astonished," exclaims Volney, as if in mournful indignation, "when we reflect that to the race of Negroes, at present our slaves, and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech! And that in the midst of those nations who call themselves the friends of liberty and humanity, involuntary servitude is justified, while it is even made a problem whether the understanding of Negroes be of the same species with that of white men!"

All this and more may be said of Africa. She may be persecuted, she may be degraded in theory as well as in practice, to the level of the brutes—they may deny to her the very nature of humanity—but still she has a heart to feel, and an immortal soul to be saved; and although rude are her manners, and very hard her lot, and sable her complexion, as the Lord liveth, "she is one of our mother's children."

"Whence (says a writer in the North American Review) came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of America?" And why may not America, the best and the

brightest in this wonderful series of revolutions, carry back *by colonies* to Africa, now in barbarism, the blessings which, through ages that are passed, and nations that have perished, were received from her? The civilization which was derived from this venerable source, was of the earth, and transitory. It has often been exhausted in one country, as it was awakened in another. But that which it may be our privilege to roll back like a bright flood upon those regions of ignorance and barbarism, shall be blended with the light that came down from Heaven—that can never be extinguished—the light of immortality!

LETTER OF AN EX-SLAVE.

Just before Rev. Loren Thompson, one of our missionaries, in the Island of Jamaica, left for the United States, where he is sojourning, for the present, on account of the illness of Mrs. Thompson, the following essay was put into his hands by a young man who is a member of his church, and who is one of the emancipated slaves of the island. It affords very satisfactory evidence of the capacity and efficiency of the colored man, and of the devotedness and ability of our missionaries and teachers. The essay is published exactly as it was written, with the exception of two or three trifling corrections.

"There have been periods in the world's long history, when the eyes of all were turned towards some great events, which were either beneficial or disastrous to mankind. Man has always been the instrument, in the hands of the All-wise Creator, to bring about changes in the social, moral, and political, world. The hand of God is doubtless seen in the history of the colored race, as in any other. This race has been before the world since this continent became the abode of Europeans, and has given rise to the various and conflicting opinions of the civilized world. Away in their own native land, they did not seek this publicity. They were sought for by the other races, to become victims to their cupidity.

"Great Britain, whose hands were deeply polluted in this respect, came out boldly, and

made atonement, by restoring to us that liberty of which we were unjustly deprived, and thus gave an example worthy of imitation, to nations that are still impenitent in this respect.

"We turned our eyes to the United States of America, a land of religion, of Bibles, of preachers, and of Sabbath schools, a country whose Constitution is professedly based upon the fundamental principle "that all men are born free and equal, and are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." Also claiming to be the freest country on which the sun ever shone, but, at the same time, one section of her population is denied that liberty which is the pride and boast of every white American.

"It is a fact which cannot be disputed, that it has been, and still is, the determination of the slaveholding section of the Union, to perpetuate and extend slavery, at any sacrifice. For this purpose, all parties were required to lend their aid. Every citizen of the slave States was educated on this principle, so that, however conflicting they may be on any other subject, on that of slavery they are a unit. Their public men stand up in its behalf. Politicians advocate it in Congress; ministers pervert the holy Scriptures, in order to give it a divine sanction; and the people of the North were often awed into silence by threats of slaveholders to break up the Union, and were forced to make many concessions in behalf of slavery.

"Lest these remarks be thought a misrepresentation of American affairs, I will here give some statements uttered in Congress 26 years ago. On the 6th of Feb., 1837, a member from Massachusetts, ventured to touch on the subject of slavery, by holding in his hand a paper said to be from slaves. This was touching the slaveholders at their most vital part, and aroused their fury to its highest pitch. A member from South Carolina said, 'Is it a mere trifle to hoax, to trifle with, the members from the South, in this way, and on this subject? Is it a light thing, for the amusement of others, to irritate almost to madness the whole delegation from the slave States?' "If this state of things," said another from Georgia, "was to be tolerated, the Union would not survive another session.

"We will stand or fall at our posts. The ground on which we stand belongs to the Southern and slaveholding regions, and this city was formed by and bears the name of our beloved Washington, himself a Southern man, and a slaveholder. Here let us meet the question, and let this city be razed to its very foundations, and the Potomac roll its torrents of blood before we yield it."

"Language like this shows plainly the heart of slaveholders, their determination to keep up this vile institution, at the expense of the blood of the African race. Bold and defiant as they may be, in words and actions, it is a consolation to the minds of good men that Truth is advancing—its chariot wheels will not long delay. It is mighty, and *will* prevail over error. Truth is like the Sun, liable to be obscured by clouds, for a time, but let no one indulge the thought that there is no Sun. It is there, and will rise again, in its glory and power, with all its animating and purifying influences.

"The sun of truth and justice is now rising in America. A great and good work is being commenced, calculated to gladden the hearts of the friends of the oppressed, everywhere. God has ordained Abraham Lincoln, and sent him *up* to Washington with power to give liberty to his suffering people. The effect of President Lincoln's Emancipation Proclamation knows no geographical limit. It will be felt throughout Christendom. While at home it raises the trembling slave from his abject, condition, to be a respectable member of the human family, abroad it unnerves the hand of every oppressor, the downtrodden of every country is encouraged to speak out against oppression. Tyrants must pause, and despots adopt a more beneficial policy. Freedom with its thousand blessings to our brethren in America, is the elevation of our race throughout the world.

"We, in Jamaica, should not be indifferent to this great fact, that freedom in America makes us freer than ever. For my part, I must confess that many an involuntary sigh escaped us, when thinking of the increasing power of the slave-empire around us. Now, thank God, I can breathe more freely. May God hasten the hour when that power shall fall, and that forever: and let down-trodden humanity rise from the dust and aspire to

that greatness and grandeur of which it is capable.

"This great triumph of right over wrong is a sign of the good time coming. It gives us a hope for the future. Yes, we have reason to believe there is a future for our race. In this continent* we are already more than fourteen millions strong, waiting an opportunity of proving to the world that they were all along mistaken in their opinions concerning us. The history of the old world tells us that the "Arabs or Saracens, who spread their conquests from India to Spain, had languished in poverty and contempt, till Mahomet breathed into those savage bodies the soul of enthusiasm." Is it an invariable law that white men must, alone, continue to control the destinies of the world always? This is a question which time must answer. It seems to me that the black man will not be wholly freed from prejudice and all kinds of insults, until he is prepared to act upon a decree granted some hundreds of years ago, to a people in similar condition, by a certain king, and which is to be found in the 8th chapter of Esther.

"President Lincoln, the chief magistrate of the United States, has given prospective freedom to above three millions of persons, by which they will be raised from thing-hood to manhood. This is a satisfaction to us, and we can now, without hesitation, pray for continued success to the arms of the North. We can have no sympathy with slavery, but rather wish its speedy destruction.

"In the late occurrence at the Commercial Exchange of Kingston, we regret to see that some of our colored friends were so simple, so blind, that they could not see that they were disgracing themselves in cheering the notorious pirate, Captain Semmes, of the "Alabama." God forbid that we, in the country parts, should cheer a known slaveholder, or any one who favors slavery in any way.

"The 1st of August, 1838, and the 1st of January, 1863, will be memorable in the history of this continent. The British Government, and President Lincoln, will receive the blessings of posterity. The history of the world begins to brighten. The reign of terror and tyranny is coming to a close. The

* Meaning the neighboring continent.

desert begins to rejoice and blossom as a rose. President Lincoln, God bless him, he has not yet finished the work which we believe God has given him to do. Thousands of our brethren are still writhing in their chains, but we hope he is only watching another auspicious moment to come out with the final thundering proclamation, sounding the doom of slavery throughout the length and breadth of America. Till then, let us wait and sing:

"Let mammon hold, while mammon can,
The bones and blood of living man;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair;
An end will come—it will not wait,
Bonds, yokes, and fetters have their date,
Slavery itself must pass away,
And be a tale of yesterday."

L. J. BISHOP.

March 23d, 1863.

For the American Missionary.
FROM REV. J. S. GREEN.

Dear Christian Friends:—Our people are taking up collections for the Marquesas Mission. I have many fears that we shall not secure enough, this year, to sustain Hapuku, our missionary. The times are dreadfully hard, there being an uncommon scarcity of food, amounting almost to a famine. Only a portion of the church seem to realize the truth of the Bible declaration, "There is that scattereth, and yet increaseth," even though it has had a stirring fulfillment in the experience of Hawaiian Christians. Some of them, I trust, are learning the value of reflex influence, and out of their abundant poverty are joyfully giving for the spread of the precious Gospel. I hope we shall, ere long, be able to support our missionary and his wife, even if we do not send additional helpers to that field.

The last Sabbath, May 10, I spent at Kalepolepo. Of this place I gave you some account, not long since, (See Missionary for Dec., 1862). Our meeting house, built of stone, is a kind of oasis in the desert. But for this house I should never wish to visit Kalepolepo. Mr. Hapuku was a member of this church,

and has a special claim upon his brethren and sisters, here, for sympathy and aid. I hope and trust he will secure both.

In conducting the services, yesterday, I read the first chapter of Colossians. I spoke particularly on the 13th verse, "Who hath delivered us from the power of darkness." Such power once ruled Hawaii; a darkness like the Egyptian, which might be felt; a darkness enveloping all in its sable folds, holding in its chains, chiefs and people, men, women, and children, crushing body, mind, and soul, to the lowest depths of degradation and misery; a power which none can fully understand, but they that have worn its chains and groaned beneath its burdens. Such was the darkness at Colosse, and at Hawaii ere the Gospel reached these shores. The same darkness still broods over multitudes of the isles of the Pacific, and may be felt at the Marquesas. As the Colossians, to whom Paul wrote as to "faithful brethren in Christ," had been delivered from this power and had been translated into the kingdom of God's dear Son, nothing could be more suitable than that they should be exhorted to walk worthy of the Lord, unto all pleasing, being fruitful in every good work."

Such deliverance, I said to my people, many of you profess to have experienced; such translation, you hope, has passed upon you. God grant that it may prove thus. And cherishing this hope, think, I pray you, of your neighbors of the Marquesas, who are nearly all enveloped in the same darkness, from which you have been delivered. Sustain then, by your sympathy and prayers and benefactions, your own Hawaiian brethren and sisters, who are among those benighted men, toiling for their everlasting good. "Freely have ye received" the precious Gospel of Christ. "Freely give" to the destitute the same rich boon. Let it be the one great business of your lives, to fill not only the Marquesas, but all the islands of this great ocean with

the means of grace—the preaching of the Gospel—schools, Bibles, and the means of Christian civilization. In a word do all in your power to give to Jesus, your Lord and Savior, every one of these beautiful isles, as a part of His purchased possession. The Lord bless the appeal. Your brother,

J. S. GREEN.

MAKAWAO, May 12, 1863.

God's Judgments in our present Calamities.

These great and terrible judgments had long been predicted by distinguished citizens and statesmen, who pointed to the coming whirlwind of Divine vengeance, and raised the warning voice as if they had been almost inspired; but our nation rushed madly on in its career of guilt and shame, until God shook down upon it the "bolted fires" of His wrath, as a just penalty for its sins. Long, long ago, Jefferson exclaimed, "I tremble for my country when I reflect that God is just. One day of American slavery is worse than a thousand years of that which we rose in arms to oppose. The Almighty has no attribute which can take sides with us in such a contest. And his justice will not sleep forever." What words could have been more prophetic or appropriate?—*Extract.*

THE INDIANS AND OUR SINS.

Ah! there is a fearful load of guilt in this country, on this government of ours, and not the least of it has been incurred by our treatment of the poor Indians! God is the friend of the poor, the weak, and the oppressed, and he will remember the wrongs we have done this people. Who shall say that we are not now suffering under the divine displeasure on account of this sin.

Bishop Whipple, of Minnesota, has all along been disposed to take a favorable view of the Indians who were charged with the awful massacres in that State. Not to justify them, nor screen the guilty from deserved punishment, but to show that *they*, the Indians, have been sinned against, oppressed, cheated, maddened, and thus provoked to the display of their savage natures. In a letter dated May 8th, he says:

"During the winter the Indian prisoners who were condemned to die have been regularly visited at Mankato by Mr. Hinman, and also by the Presbyterian missionaries. Many of these prisoners, I believe, are innocent. There were officers who were present at the trial who do not hesitate to express their belief that there were innocent men among those that were hung. I was not present at the trial, and only speak of what officers have told me. These prisoners have learned themselves to

read and write without any teacher, except a fellow prisoner. They take great delight in prayer. They are constantly singing songs of praise. I believe many of them are Christians. They are mostly young men, and in that state of mind where they would be docile and teachable. The government proposes to incarcerate them in some prison at the South. It will only be a slow death. No Indian can live under it. I have written to the department to urge them to create a reform school for these men, to teach them the arts of civilization, so that when discharged they may be a blessing to their people. Whether my prayers will be heard or not, I cannot tell. The people here think me mad to plead as I do for the red men. For the guilty murderers of those I love I could not plead. They deserve only death. But surely we must speak out plainly of our own guilt. I dare not be silent. I know this Indian system. I believe that God will hold this nation accountable for the robbery and blood. The day will come when history will write such a plain story of these things, which are now glossed over by lies, as will appal those who read it. Pray for me, and if you can say one word to awaken the people of America to the enormity of this guilty Indian system, I pray you help me. It is now three years since I first asked for its reform. It will never be reached until the people demand it. They will never demand it until they fear God. If I should tell you all I know of its iniquity you would hardly believe me. I shall work, and if God spares my life, this system shall be reformed. In the meantime, God being my helper, I shall continue to work and pray for the salvation of one of the most hapless heathen races on the earth."

We hear the Bishop's prayer, and lift up a feeble voice in the ear of the people of America, in behalf of a reform of the whole Indian system.—*N. Y. Observer.*

We wish to second, with all our hearts, this appeal for justice in behalf of the Indians. The Indian system, as it has been managed by politicians, is not too strongly characterized by the Bishop. It has worked evil, and only evil, for the Indian. There must be a change, or the Indians will be blotted out, and our nation cursed for the wrongs done them.

Extract from a letter from a son to his father.

BEAUFORT, South Carolina, May 4, 1863.

There is a very remarkable work of grace among the soldiers at this post. It had its beginning apparently about three months ago. At that time, Mr. S. L. Harris, a lawyer, of New York, arrived here, intending to take a

commission in a negro regiment, but circumstances led him in another direction. Finding that only one chaplain remained in Beaufort, Mr. Harris devoted himself to the spiritual welfare of our northern soldiers. He went into the hospitals and the camps, administered consolation to the wounded and the sick, and encouragement to the dying. He read to them from the Bible, and distributed tracts among them. He established prayer meetings, conducting them with admirable tact and true Christian earnestness. Gen. Saxton offered him the Episcopal Church, for his use, and now he preaches twice every Sunday, and has prayer-meetings every night in the week. Mr. Harris is a member of Dr. Buddington's church, Brooklyn. In preaching, he does well and improves rapidly. Gen. Saxton, with many of the prominent officers here, and large numbers of soldiers, attend his church, and crowd the building to its fullest capacity. I often attend the prayer meetings which are held in the church, always largely attended. They are not vociferous, but orderly, full of the deep religious interest that manifests itself in earnest expression, without any affectation. Officers attend as well as soldiers. Last evening the church was full. Mr. Harris presided, taking no time for the reading of hymns, but singing them without the reading—the familiar, social, well remembered hymns of the Soldier's Hymn-book. Opening the meeting with singing and prayer, and a short exposition of Scripture, he left it with the soldiers to continue it, urging them to improve the remaining half hour, promptly and with brevity, by prayer, or remark, or the singing of a single verse of a hymn, as their feelings might prompt them, so the meeting might be profitable to all, and those who must return to camp by "roll-call" (8 o'clock) might have time to do so. Not a moment was lost. A soldier rose in prayer, at once, and closing, was followed immediately by another. Those prayers came from the heart, we all knew, and we felt them answered in our own deeper thoughtfulness. Then came the verse: "I do believe, I now believe, that Jesus died for me," sung with joyful fervency, and followed promptly by earnest prayers, succeeding each other so quickly, that at the time for closing, Mr. Harris had to follow the last word of a prayer instantly, so as to

introduce singing again: "Come to Jesus, Come to Jesus, Come to Jesus, just now." A few moments were occupied in silent prayer, and the invitation extended to those who desired an interest in prayer, to manifest it by rising. The season of silent prayer was affectingly interrupted by the voice of a soldier who could not contain himself longer, and breaking out, led again in prayer.

At 8 o'clock the first meeting closed. Those who could remain continued the meeting, including half the soldiers. It was a delightful half hour spent in "speaking for Jesus." One after another arose and added briefly, and often with trembling voice, his simple narrative of the goodness of God to him. One, a German, who could scarcely speak English, was as earnest as the rest, while in simple and imperfect language he told us of the joys that filled his soul. A sergeant followed, illustrating anew the importance of a word fitly spoken. Before the Charleston expedition, he had been located at Land's End, St. Helena Island. He said that in all manner of wickedness he had been second to none in his regiment. His profanity was awful. So habitual and incessant a swearer had he become that his words were disgusting to his own ears. At night he would lie awake and think with horror of what would be the judgment of God upon him. There had been some religious interest in the regiment before they embarked for Charleston, and he himself was more thoughtful—but the excitement of a new move and a prospective battle, dissipated serious reflections, and he became as careless as ever. The regiment afterwards came to Beaufort, and while crossing the parade ground, one Sunday morning, and wondering where he should go, to hear a good sermon, he saw a soldier of the Battery approaching him, a stranger. Why *that* man should come up and speak to him was more than he could tell; but he did so, very kindly, and shook hands with him, at the same time asking him whether he had been to church. No, he replied, but would like to hear a good sermon. "Would it hurt you to go to prayer-meeting?" said the stranger, and then bade him "good morning." That simple question sounded in his ears like a trumpet until he went to prayer-meeting, and by God's mercy he became a converted man. Others spoke,

and after more singing the meeting closed.

We have just such meetings every evening. It is refreshing to find Christianity taking the place of wickedness in the army, and to find now the prayer-meeting where before were intemperance and profanity. A week ago I spent the night upon a neighboring plantation. The last of twilight was disappearing, the countersign was out, and all was still; and as the balmy breezes floated by I was musing upon the steps of the overseer's house, and wondering what strange tales the trees would tell, if they could speak, of the woes of slavery and the cries of the slave—with the strange feelings of one who stands alone, far from home, in an enemy's country—when the stillness of evening was broken by a voice, at a little distance. The tone was gentle, yet fervent. I thought it was a negro praying in his hut. But in a moment it seemed nearer and more distinct. Ah! I might have known it. The picket guard are holding a prayer-meeting out in the woods, and now they pray, and now they sing. It was another instance of the goodness of God, and of the influence of his Spirit working in the heart of the soldier.

MARYLAND'S "DAY."

The "Methodist," New York, was started in the interests of conservatism, and its earlier numbers oppose anti-slavery action in the church. A recent number contains the following:

"Now is the time, of all others, to make the issue with slavery in Maryland. Never before, since the institution attained to strength in the land, has it been so weak in that State as now. The war has done what ages of peaceful controversy could not reasonably promise to effect; and will not the friends of emancipation—the true friends of the old Commonwealth, join their strength with that of divine Providence, and aid heaven itself in striking the decisive blow? Now the press is free, as never before, and so is speech. Such universal and thorough liberty Maryland has not known for fifty years past. What the *American* now prints, its editors could scarcely have whispered three years ago. Then let the

unmanacled press and the ungagged mouth work, and that with an energy proportioned to their long rest.

"The result of emancipation in Maryland will be an almost preternatural advancement of her material prosperity. The tide of population will flow in upon her immediately and rapidly. This is made certain by her nearness to the sea-board, by the extent of her area in proportion to her scant population, by her beautiful climate, mediating between the enervating South and the frigid North, and by her rivers and bays abounding with fish and inviting the trade of all continents. Why should emigrants go thousands of miles westward for land, when the very ships that bring them over the Atlantic may set them down on the shores of free Maryland? Only emancipate the old State and all the advantages which the free States possess she will necessarily share with them. Besides, if Maryland will now at once, and irrevocably pledge herself to emancipation, that act will be the loudest and most powerful broadside she could possibly discharge against the rebellion.

HYMN FOR THE HOUR.

From The Tribune.

The Angels of Freedom are calling;
Their music is borne from the sky;
The chains of the bondman are falling;
The jubilee morning is nigh.

Now chant ye the mighty evangel,
And hasten the spirit to free;
For Liberty's beautiful Angel
Hath come from the Father to thee.

There is not a bosom but pineth
To burst from all slavish control;
To bask in the brightness that shineth
To-day from the Infinite Soul.

Make way for the life-bringing Angel,
And hasten the spirit to free;
For Liberty's holy evangel
Hath come from the Father to thee.

The stars in their glory are singing;
The race of oppression is run;
For slaves into heroes are springing,
And Love binds the nations in one.

Christ comes in the Liberty Angel;
He hastens the spirit to free;
And speaks through the holy evangel
That comes from the Father to thee.

H. M. J.

American Missionary

NEW-YORK, AUGUST, 1863.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

PARTICULAR NOTICE.

It is requested that all letters containing money or drafts, for the American Missionary Association, or that relate to its business matters, be addressed to the Assistant Treasurer, WILLIAM E. WHITING, 61 JOHN ST., NEW YORK; although it will be prudent to omit the words "Assistant Treasurer," lest rogues intercept the remittances.

This request is made, among other reasons, because the undersigned being the Assignee of an estate, it is important to be able to distinguish before opening the letters, to what department of his labor they belong.

All packages sent to the Association, should also be addressed to William E. Whiting, 61 John St.

LEWIS TAPPAN, *Treasurer.*

THE RIOT.—We had hoped to be able, in this paper, to announce the suppression of one the most terrible, most disgraceful, wickedest riots ever known in this country; but at the time of this writing the rioters continue their deadly work.*

The immediate, ostensible cause was resistance to the draft, being made in this city. The real cause is a spirit of hate against the Government, and against the colored people, (hundreds of whom have been killed,) and the desire for pillage and plunder.

If, at the commencement of this violence, the City or State authorities, both

of which were cognizant of the danger, had resolutely used their power, at the cost of the lives of the few leaders in it, the riot might have been brought to an end. Mistaken clemency, or something worse, prevented the use of summary measures, and the consequences, thus far, have been the destruction of an immense amount of property, the burning of public and private buildings, orphan asylums, &c., and the loss of many hundreds of lives. What the end will be, we cannot predict. The poor colored people are, as yet, the greatest sufferers; their houses have been sacked and burned, hundreds of them been killed, and the greater number of the remainder made to flee in great consternation.

We believe, however, that this great evil will have its compensations. Never before was there such a feeling of sympathy created in behalf of the colored man; thousands are asking why they should suffer thus, and thousands, who never before felt for them, are now beginning to regard them as men, entitled, at least, to all the protection of law, equally with other men. We believe, too, that one result of this evil will be the strengthening of Government, the election of better City officers, and the overthrow of the influence of the corrupt mass that have borne sway in some parts of our guilty city.

The plundered, persecuted, colored poor of New York, will demand the sympathy and succor of the benevolent of the city and country. We trust it will be speedily given them.

Rev. Mr. Jocelyn, Secretary of the Home Department of the American Missionary Association, has recently returned from a visit of much interest to our missions among the freed people, in Eastern Virginia.

We had hoped to be able to give an account of his visit in this number, but cannot. The schools are prospering, the people eager to learn, and but for adverse

*July 18. The city is becoming quiet.

circumstances over which they, or our missionaries can exert no control, every thing would be favorable. The people are, however, greatly distressed by the action of Government referred to in another column.

ADDRESS OF FRENCH PASTORS.

ENGLISH DEPUTATION TO AMERICAN CHRISTIANS.

Rev. Dr. Massie, and Rev. J. H. Ry-lance, of England, are now in this country, as a deputation from Christians of Great Britain to their brethren in the United States.

A large number of French Protestant Pastors had united in an address sent "To the Ministers and Pastors of all Evangelical Denominations, of Great Britain," urging them to take the lead in a testimony in behalf of the cause of emancipation, and against the recognition, or existence of a Confederacy which laid its foundation on human slavery.

The tone and spirit of the address may be judged by the following:

"Ministers and Pastors of all the Evangelical denominations of England, Scotland, and Ireland, it is here we need your assistance. Take the lead, and let us call forth a great and peaceful manifestation of sympathy for the colored race, so long oppressed and debased by Christian nations. Let us thus discourage the partizans of slavery. Let us strengthen and encourage those who wish to abolish it, at the same time disposing them to listen to our suggestions. It is in free England that such manifestations can be powerful. What may we not hope for, if, throughout Great Britain, the voice of all the ministers of the crucified Savior—and, in France, our voice echoing theirs—pray and plead that soon there may no longer be, in the United States, a colored man that is not free and equal with the whites!

"May God grant it, and may his blessing rest alike on Great Britain and the United States, in Christ, the true Liberator!"

A suitable reply was adopted, and signed by about 4,000 Christian Ministers in Great Britain, which it was resolved to send not only to France, but to

this country, accompanied by an address to Ministers and Pastors of all Christian denominations in the United States. Rev. Dr. Massie, and Rev. Mr. Ry-lance were deputed to bring the address to America.

Soon after their arrival the address was read to a company of 25 or 30 ministers assembled for that purpose, at the American Bible House. A reply was subsequently adopted, which is to be published in the denominational papers, with an invitation to ministers of all denominations to authorize their names to be signed to it.

Subsequently, Dr. Massie, by invitation, read the address at the Church of the Puritans, New York; at which time, also, a reply was read, prepared by a committee consisting of Rev. Dr. Cheever, Rev. S. S. Jocelyn, and Rev. Wm. Goodell. This response was adopted, and will be published in the *Principia*, and perhaps in other papers.

We hope that Dr. Massie and Mr. Ry-lance may be invited to present the British address to gatherings of ministers all over the country; and that the opportunity will be taken to cultivate a feeling of Christian sympathy between American and English Christians, and to invite such co-operation of our English brethren, in our great moral struggle, as will end in making it impossible for an advocate of slavery to hold up his head in any nation or country in Christendom.

CONSCRIPTION OF FREEDMEN.

From several points where our missionaries are laboring among the freed people, we receive reports of consternation and suffering caused by the indiscriminate impressment of every able-bodied man into the service of Government, some as soldiers, others for temporary employment, perhaps, as laborers. In some cases it is working disastrously, and in all cases produces much temporary suffering, and some bitter feelings toward the officers of the Government.

The following extract, taken from a

letter from one of our teachers, is a sample of the letters coming from several quarters.

"I have time to write but a few words, owing to an increase of work, arising from the governmental raid here. An order is sent from Washington to impress refugees for Government service. Oh! such heart-rending scenes, I hope not to witness often. When will our Government learn to deal justly by this people? At —, where I happened to be, at the time, the soldiers went right to the church, where the people were assembled for worship, and took them as they came out, and forced them off; many were not allowed to go home at all. The people here are many of them farming, and all they have in the world is invested in a crop which they must now leave to go to ruin. This is especially true at —, where, you will remember, they were all farmers, and from there they have taken all but two or three men. I have been over every day since, and tried to comfort them, and I hope they do feel more resigned, though they cannot but think that this is a queer way to treat *free* people. It is having a very bad effect upon our mission, for it is destroying the people's confidence in all the whites."

Much as the occurrence of such scenes is to be regretted, we see, however, that providentially, good may result from it; as every one thus engaged in Government service, thereby has, by special Act of Congress, the power of the Government pledged to prevent his involuntary return to servitude, whether his former master be a rebel, or loyal to the Government.

From our own observation, however, we believe that if the Executive would put into the hands of the friends of the colored people, the duty of securing these men for soldiers or laborers, with the same compensation that is given to white men, no difficulty would be found in getting all that are needed, with the additional advantage of having their hearts as well as hands in the work.

WANTED.

We have before requested those who could spare them, to send us certain numbers of the American Missionary Magazine, and of our Annual Reports. Through the kindness of friends we are partially supplied. We are, however, still in need of the following Reports, viz.: No. 2, (1848); No. 3, (1849); and No. 5, (1851).

If any of our friends will send us copies of either of these, we will esteem it a great favor, and if they require it, will pay them for them.

GREAT DESTITUTION.

The following touching appeal is from a Missionary teacher under the care of the American Missionary Association. Like appeals are coming from Norfolk and elsewhere.

At Suffolk, the freed people had built themselves a rude village, and had fine fields of corn and wheat under cultivation. These they have been compelled, by a change in our military lines, to abandon, and they are now crowded together, destitute and suffering, as described in the letter.

Any article of food, clothing, (new or second hand,) goods, remnants, or any simple medicines, or money to purchase such articles for the destitute freedmen, may be sent to W. E. WHITING, Rooms of the American Missionary Association, 61 John Street, New York.

FROM MR. H. S. BEALS.

Portsmouth, Va., June 29, 1863.

Since it was decided to withdraw the troops from Suffolk, there has been a constant influx of Freedmen, here, and at Norfolk, and Craney Island. Every house in, and around the city, that colored people can get, is crowded to its utmost capacity with occupants. Nothing but relief, promptly sent, in clothing, and medicines, &c., can preserve the city from pestilence, during the heat of summer. Some houses, none too large for a family of six or eight persons, have forty or fifty inmates, already. Many are rendered feeble by the changes of war, as well as the

hardships of slavery. These families need soap and slaked lime, for purposes of cleanliness. I visit almost daily a family, or rather a collection of families, in a house of moderate size, two stories above basement, with fifty or more persons in it. Last evening there were six persons sick, in the house. They are all from North Carolina. There must be, in Portsmouth alone, more than five hundred children who have no change of garments. Half of these have not enough to cover their nakedness. I found a mother with five children, just down from the Blackwater, with not twenty shillings value of clothing, among the six. I stript my trunk of everything that could be spared, to cover them from a burning sun, and they went to Craney Island.

With all the destitution that exists here, I feel more anxious for those who may come into our lines, than for those already here. The Christian North must reuse itself, in behalf of these people, or thousands of them will perish, if any considerable portion of rebeldom should be conquered at once. Perhaps the glorious hour of Freedom and Peace is delayed, because Christians at the North are not ready to meet the crisis. The Church must pour out its treasures for every department of this work, or we are unworthy of success. Tell them that Jesus is coming this way; that if they would cover His naked limbs from the scorching sun, if they would feed His famished body, visit Him in prison, now is the hour for them to come to the relief of their heavenly Master, in the persons of His suffering poor. Sometimes my heart sinks within me, when I visit their comfortless abodes, and I go home to wet my pillow with tears. Then I remember God is greater than their sufferings, and will untie every purse-string, and unlock every wardrobe at the North, for their relief. Heaven grant it may come seasonably.

Our school is prospering, numbering about 300. The number ought to be doubled, and doubtless would be, if the children were clothed.

HOSPITAL AND ORPHAN ASYLUM.

A spacious Marine Hospital building, at Ferry Point (near both to Norfolk and Portsmouth), has been appropriated by Government for a Hospital and Orphan Asylum for the freed people. It needs,

however, to be furnished. A lady connected with the enterprise makes the following enumeration of articles needed:

"Bed-ticks, pillow-ticks or pillows, sheets and pillow-cases, bed-quilts and blankets, hospital bedsteads, cooking utensils, knives and forks crockery of all kinds, new or old, spoons, wash-tubs, wash-boards, scrubbing-brushes, tables, chairs, looking glasses, tin cups, tin plates, tin washbasins, clothing of all kinds, pins, needles, thread, tape, hooks and eyes, thimbles, food for the sick, farina, &c.

"Please say to mothers that our children need such things as *their* children *absolutely* need. All the above articles, new, or second-hand, will be most gratefully received.

"If any of our friends can send us cloth to make up, more conveniently than they can send us second-hand clothing, we will cheerfully make them up ourselves. R."

IOWA.

FROM REV. J. CROSS.

College Springs, Page Co., June 4, 1863.

The Lord has been gracious unto us, manifesting, in the midst of chastisement, his tender mercy, and saving grace. Eight or ten of our youth, mostly members of our Sabbath school, are rejoicing in the hope of salvation, through a crucified Redeemer. Others are evidently under the convicting influence of the Holy Spirit. Another of our young men, who went into the army, has died of disease. The war cloud still lowers over us, here. The Golden Circles of this State, as we have good reason to believe, are furnishing recruits for guerrilla bands; and men are frequently missing. Occasionally a body is found; and our place seems to be the culminating point of rebel hate. What a day may bring forth, or a night develope, of the horrors of war, none can predict; but hitherto

the Lord has helped us, and protected us from the rage of our enemies. It was intimated to me, that I might have a visit from some armed Copperheads, at one of my appointments, last Sabbath ; but they did not make their appearance. They hate, above all things, the emancipation proclamation, and prayer for the freedmen, or for our national Administration.

The policy of the Government, in arming the freedmen, is rapidly gaining favor, with almost all in this region, except the Copperheads. Recently, several farmers in the northeast part of this county, employed some colored girls, in their houses. They were promptly notified, by a man in their neighborhood, called Judge——, that they must send those “niggers” back, or they would be burnt out. One of them called on the Judge, and demanded an explanation. Some hard words passed ; when the Judge was told the girls *should remain*, and he and his associates might commence *burning* and *shooting*, as quickly as they pleased, they would find their attentions in that line promptly reciprocated.

I give you these few facts, as indicative of the state of society here ; but I will not multiply them. May the Lord protect us, as in times past ; and quicken us to more efficiency in his service, and crown our labors with more abundant success. *Pray for us.*

FREEDMEN.

FROM REV. J. A. R. ROGERS.

Hoyleton, Washington Co., Ill. July 1. 1863.

VISIT TO THE FREEDMEN.

It is now nearly two months since I left my home, in Decatur, that I might rest awhile, and then spend a few weeks laboring with the Freedmen, at some point on the Mississippi. In common, I suppose, with almost every friend of the American Missionary Association, I had felt a strong desire, from the beginning of the war, to give the hand of welcome to some of those stepping out of the dark

prison house, and to impress upon them, as I might be able, such Gospel truths as they need. Especially had I desired to help organize classes among them for obtaining a fuller knowledge of the acts and words of our Lord. It was with pleasure, then, that, after a little rest here on this beautiful prairie, where Brother Davis has a young but vigorous church, which bids fair to exert an important influence through all this region, I hastened to St. Louis, whither I seemed to be guided, to assist in the mission to the Freedmen, then under the care of Brother Candee, aided by Mrs. Henderson and Miss Hess, teachers.

A large number of Freedmen have found employment in the city. The great mass of them, however, brought here by the Government, (and hundreds of them are arriving from time to time,) soon after they reach this point are taken to the free States. Until they find homes, the Government furnishes them with quarters and rations, at the old Missouri Hotel. Here, at the threshold of freedom, the “St. Louis Ladies’ Contraband Aid Society” meet them with needed clothing, and your missionary and missionary teachers with spelling books, Testaments, and Gospel instruction. They are of all hues, from the jetty black to the Saxon blonde. One flaxen-haired, blue-eyed boy (once a slave) would compare favorably, in whiteness, with almost any of the little boys and girls who put their dimes in the Missionary box. Their characters differ as widely as possible. In some you see what selfishness and slavery can do, and in others the power of Christ to sustain and strengthen the heart under the severest trials. Rarely have I seen such an example of Christian submission, mingled with wifely affection, as in the case of sister Agnes, who has been at the North some time, and whose husband is still in the South.

The first Sabbath after reaching St. Louis, I met, at Sabbath school, a freed-

man by the name of Robert Wade, in whom I became intensely interested. He was thirty-three years of age, tall and athletic, with a countenance indicating great simplicity of character. I learned from him that he was born in North Carolina, but sold to Mississippi, where by fleeing forty miles by night, he reached our lines and became free. He did not know a single letter, but was anxious to learn. You can imagine what delight it was to teach him the letters which form, (and how to spell,) that most precious of all words, Jesus. He seemed almost as ignorant of Jesus as of the letters which formed his name, but eager to learn about Him and his wondrous love. I was with him often, while I remained in St. Louis, and I feel confident that he has become a true follower of our Lord. He became convinced that it was his duty to enlist in the army, and fight for *his* country, and consulted me on the subject. I advised him to do so, and was able to assist him in getting into a Massachusetts regiment. I have no fear that Massachusetts will ever have occasion to be otherwise than proud of her adopted son.

Some conversions, in the Hospital at the Missouri Hotel, were very striking, of which I hope Brother Candee will give you an account. At the Sixth Street (colored) Hospital—formerly a slave pen—were many cases of interest. All seemed willing to talk about the Son of God, and some promised, for the first time in their lives, to serve Him. Whenever I went, among the poor in the alleys, or the white soldiers in the United States Hospitals, I found persons much more easily approached, in reference to their spiritual wants, than I do usually.

Week before last, three hundred and eighty-three freedmen landed at St. Louis, from below, under the charge of Chaplain Fisher. The old Hotel, with these, and those who were here before, was literally piled full. Every hall, and stairway, and nook was alive with heads, lit-

tle and big, erect and prostrate, and yet I did not hear an oath, or a harsh word, or see a single dissatisfied look. They were free, and even for the time happy. Were I not so near the end of my sheet, I would attempt to describe our meetings, in the Hotel, the day after their arrival, though it would require a more graphic pen than mine to give you any adequate description of the scene. Gathered in what was once a spacious dining-hall, some seated on chests and bundles, others standing, and in a more solid mass the nearer the speaker, some with streaming eyes, and swaying their bodies, as if in sympathy with the movement of their souls, others gazing with a peculiar expectant look, was an audience to which any one with half a heart could not but rejoice to tell the blessed news of salvation, temporal and spiritual.

To-morrow I start homeward, happy in the expectation of soon being with that people whom I have so abundant occasion to love.

VIRGINIA.

FROM MR. W. O. KING.

Craney Island, July 2, 1863.

"The freedmen at Suffolk have been removed, and our numbers here have been increased to nearly 1,100. I hope there will not be many more sent here at present. Capt. J. Wilder's company of soldiers is occupying some houses that families had previously occupied. I have not given up my school-rooms; but if many more are sent here, I shall have to do so.

Mr. Hawkins, who taught the school at Suffolk, came here, and commenced school, on Monday, in the room that was left to hold meetings in.

The first party that was brought here, from Suffolk, came Wednesday, June 10, and my school has been increasing ever since, till now I have more than I can hear read, consequently some of the most advanced scholars assist me.

For three months past, I have assembled the children on the Sabbath, for the

purpose of singing, and having something like a Sabbath School; but they have not done anything at learning lessons, for only a few can read well enough. I hope to begin that now. I have had them repeat the commandments, so as to begin to learn them. For a few weeks previous to the coming of those from Suffolk, there was not a colored man on the island who would take lead of their singing, so that meetings were not so interesting to this people. Now there are several, so that they sustain a regular prayer-meeting. I hope we may have an outpouring of the Spirit, such as they are enjoying at Portsmouth. I tell them that it seems as if God had assembled them here to seek Him. Pray for us, that God's blessing may attend us, and that the Spirit may preach to the heart of this people: "Repent ye, for the kingdom of heaven is at hand." There were eight or ten forward for prayers last Sabbath afternoon."

Mr. K. reports the decease of the surgeon on the island, Dr. H. Gilbert. He was from Steuben Co., N. Y. Mrs. Gilbert has been very sick, but was convalescent.

TENNESSEE.

FROM MISS L. HUMPHREY.

Camp Fiske, June 11, 1863.

The contraband camps at the post of Memphis, three in number, are beautifully located. A deep ravine south of the city separates the fort from Camp Shiloh, and another ravine just below separates Shiloh from Camp Fiske. These are on a high bluff, overlooking the Mississippi; and opposite, a little south of this, is camp Dixie, on the President's island. Shiloh is a village of log houses, and Camp Fiske consists of three long rows of cabins, numbering 109, besides quarters for whites, and the large church and schoolhouse. The camp on the island at present consists of tents. The three camps together, form an interesting scene. All are under one Su-

perintendent, except the men at Shiloh, employed in the Engineer's Department.

By reason of an earlier commission and previous labors here, I am placed in charge of the school, which now numbers 200 pupils. Two excellent young ladies, from Ohio, are teaching with me. Rev. Mr. Conner is here in place of Rev. Mr. Wright, who is now laboring on the island. Two teachers are there—a gentleman and a lady. At Shiloh there is one teacher—another is needed.

Our school forms in line, every morning, in front of the teachers' quarters, for roll-call. After the calling of the roll they march to the school-house, guided by their teachers, where religious exercises are conducted by the missionary, while I remain behind to add new names to the roll, and to attend to the unruly and tardy, if any such there be.

The first and greatest thing now is to secure regularity and punctuality in attendance, and in order to do this I find it necessary to know the people at home as well as at school. Nothing but sickness, or sickness in the family, will excuse any pupil from the school for a whole day at a time. Energy and perseverance must stand back of such a rule as this, among a people that has never been in the habit of acting without being driven. The tendency of the majority, I think, is to rove around, or lie down in idleness, when left entirely to themselves; but there are noble exceptions.

Considering their mental habits, it is a great thing to be able to hold the attention of a school for any length of time, yet it can be done. The interest of our school sometimes borders on enthusiasm. Frequently, while giving instruction in object lessons, &c., I am silenced by the clapping of a hundred pair of hands or more, but at the raising of a finger the scales are turned, and the silence is on the other side. There is the same interest in the singing exercises conducted by the other teachers.

Chaplain Alexander, Superintendent of

the post at Corinth, Miss., writes me thus: "Go on with your *common* school and get your pupils ready to enter our college.

We may never excel the Corinthians, but, in due time, if our health is spared, we expect to have a model school. On the 15th of May our school was opened in the schoolhouse in the following manner—prayer and remarks by chaplain G. Eaton, General Superintendent of Contrabands, and remarks from Rev. S. G. Wright, Chaplain Fiske, and Rev. H. W. Cobb, agent for the Western Freedman's Relief Commission. Then, after stating to the school my plan of operation and what I expected, I dismissed until the next day, when we were joined by our other teachers, who had just arrived. Previous to this the school had been taught under the apple trees.

MISSISSIPPI.

FROM REV. A. D. OLDS.

Corinth, June 9, 1863.

The field here has been greatly enlarged since I came. Then, (8 weeks ago,) there was only about 1,000 persons in this *camp*: and perhaps three times that number, in the district. Now we have 3,000 in our camp, and more coming every day. Last Saturday and Sunday there were more than 200 came in. And often since I have been here we have have had as many come in upon us at a time. At such seasons we are often greatly troubled to find shelter for them—and many have suffered from exposure to storms. It is most interesting to see with what cheerfulness they submit to their trials, with the hope of ultimately having a home of their own, in a life of freedom. I think there is nothing that would cheer the friends of the freedmen more than to see the patience with which they meet the trials and hardships that are incident to their transition state.

One week ago last Sabbath, we organized a church here—not a Congregational, or Presbyterian, or Methodist, or

Baptist; but we called it the Union Christian Church of Corinth. There were Presbyterians, Baptists, and Methodists, and I know not how many other denominations that united together in entering into covenant with one another, and with God. The season was an interesting one. Nearly 100 thus entered into covenant, and sat down to the communion of the Lord's Supper. It was the first communion season that had ever been enjoyed in our camp.

Thus far, I think, there is a wonderful harmony of feeling among the people. Nearly all the leading minds decidedly preferring a Union church rather than a denominational one. Our Sabbath congregation gathers under an arbor, and you would be delighted to see the great multitude assemble: though densely packed together, it is as large as my voice can reach. It is estimated at from 2,000 to 3,000.

I find the people here very susceptible to religious impressions. And some, I think, are earnestly enquiring after the way of salvation. I am satisfied that the people here are much more hopeful subjects for christian effort than in Jamaica. They are much freer from superstitions, and have juster views of the Christian life. There you may ask 20 persons, as you meet them, if they are Christians, and they will answer in the affirmative. But here I have been greatly cheered to see with what frankness they confess their sinfulness, and their need of a Savior. And often these confessions seem most hearty.

I have to say, in conclusion, that we are greatly encouraged by our prospects of usefulness here.

FROM REV. G. N. CARUTHERS.

Corinth, Miss., June 12, 1863.

I find an interesting and useful field of labor here. Our camp has increased since I came. Several military posts have been evacuated, and the colored people came here and to Memphis. Between

three and four hundred have come in, within a week, and every raid brings in more; as the Government is using its power to bring in the colored people, and enlist the able-bodied men into the U. S. army. One regiment of a thousand noble looking men had been mustered in, and another, is forming.

We have school from eight to twelve o'clock, in the forenoon. The Colonel commanding did not wish school in the afternoon, as neither teacher nor pupils could stand it in this sultry climate.

We open school by reading in concert a portion of scripture; I read, and all repeat. I then make a few remarks, with such application as seems best suited. After a short prayer, all unite in repeating the Lord's prayer. We then spend until nine o'clock in singing, and you will find few Sabbath Schools that sing better. We then separate to the different school rooms, which are not very convenient, and spend the time until noon in much such exercises as may be seen in the primary and secondary departments of any well conducted Northern school. The proficiency of many is remarkable. Some who cannot attend school, such as the workmen and soldiers, have picked up much, and many of them can read.

I spend my afternoons in missionary and miscellaneous work among them. There is much sickness, death and sorrow, which is leading many to enquire, "What shall I do to be saved?" I have interesting seasons with this truly interesting people. God is dealing with them and I often feel as I have thought I should have felt, had I been with Moses when he was leading the children of Israel out of Egypt. Their confidence in God is unbounded, and their simple faith in his Providence is refreshing. We find examples of talent, faith and zeal among some of their preachers that would edify any christian pulpit. Uncle Rufus would command the respect of any audience in the land, although he cannot

read a word of the written page. But he has read the book of observation, made his own reflections, and, guided by his own good sense and the Spirit, he wins my admiration whenever I hear him speak.

I would not be understood to give the idea that we have no degradation. Slavery has done its work well in Mississippi and Alabama. But many have come up through the great tribulation—a rebuke to many who have enjoyed the privileges of a christian education.

In my last, I stated that Rev. Mr. Pierce was appointed Chaplain to the 1st Alabama regiment. He has left the supervision of the school with me.

Mr. Olds spends most of his time in camp, attending funerals, &c., and the exercises of the Sabbath.

Mrs. Curtis has been attending to a distribution of such clothing as was on hand, to the destitute.

We have between three and four hundred pupils, and, had we rooms and conveniences, we could call out five hundred pupils, besides the older ones who are anxious to learn.

LIFE IN THE SOUTH.

A correspondent of the *Wesleyan*, who says he is a Virginian, writing from Fort Donelson and Nashville, makes some terrible revelations of Southern life. His estimate of the character of the whites of Tennessee is lower than any we recollect ever to have seen. The colored population, he thinks, are fast being educated out of the possibility of ever being again held as slaves. He says:

"The war has brought the Union army here, and they are a missionary school of *ideas and facts to the colored race*. Thousands upon thousands of these poor souls are learning to read. Here, at this port, we have a Sabbath school for them, and pious officers and men go every Sabbath to teach them to read. Bro. Prindle, it would do your soul good to see how they drink in knowledge. Those who are grown up to full manhood and womanhood, drink in eagerly a knowledge that will make them worthless as slaves. Besides, they are continually learning about

the free States, Mexico, Central America, the West Indies, and every other place on earth. They are rendered more and more dissatisfied with a life of slavery every day they live. Of course, we only reach a part of them; but before the war is over they may all or nearly all, be reached. They know their friends too. Secesh negroes are a thousand times scarcer here, than secesh white men are at the North. The heaven has already worked to so great an extent, that no human hand can stop it.

WHY THE NEGROES DO NOT RISE.

Simply, first, because they cannot. Their white masters have all the arms there are in these States in their possession, and almost the whole white population are under arms.

Secondly, they have been accustomed to obey so long, that they wait to be led. Thousands of them would be glad to join us if we would take them, and officer them. I often ask them if they would not like to join the army, and they nearly always tell me yes. I am not among the number who believe that they would fight equal to white men.

* * * * *

But their great love of music, their habit of obeying orders, and their earnest desire to be free, would soon make good soldiers of them, and their familiar knowledge of the country, and adaptedness to this climate, renders them an *indispensable* auxiliary to our arms. Two years ago, I gave it as my honest conviction, that the party who got the negro in this struggle, would finally win. I still think so; but I fear that the North has opposed it so long, and thereby hampered the President, that the day of our opportunity has well nigh passed.

Still "the Lord reigns," and I am willing to trust Him.

In view of the low standard of morals in the South, and the absence of true piety, the writer thinks we must evangelize the South, as well as conquer it.

With very rare exceptions, there is little to hope from the people of the South. They hate the people of the North with an intense and bitter hatred, and are filled with an abiding determination to be revenged for the humiliation they are incurring. The writer referred to says:

The large armies of the South must be crushed. Then comes banishment for their leaders. Some of these will have to be executed. Then the restoration of order. Then freedom of speech in church and State, followed by a new class of ideas in religion, in politics, and in social life. Such is the grand scale of the work we have commenced to do. Will the North have the firmness, the man-

hood to accomplish it? We can have the negroes to help us, and that is to be our principle help in the South. There are a few thousand white men in the South, who wish us well—men who want our arms to triumph, but the great mass of men and women in the South hate us, and will hate us as long as they live. A standing army will have to be kept here while the generation lasts.

Many of us will never live to see the final triumph, but "the Lord liveth," and "the Lord reigneth," and blessed be his holy name. Amen and amen. Then why should we fear to go forward? We should not. May the Lord lead and guide us ever more.

Children's Department.

For the American Missionary.

LITTLE CHARLEY.

Charley was a poor lame boy. He could not walk and run like other boys; he could not throw his ball, nor even dress or feed himself. When sitting in his chair, he had to be tied in, or he would fall out upon the floor.

But although he was so helpless, he had a strong mind, and in spite of these defects of body, he learned to read.

At first his kind father was obliged to hold the book before him while he read, for his arms were so weak that he could not turn the leaves: after a time his brother made a little desk to support the book, and by this, little Charley could sit and read, turning the leaves of the book with his lips. He sometimes went to school; not like other boys who can run by themselves; he had to be carried in the arms of some one, or drawn in a little wagon. He loved to be at school; not that he might play; for he could not play as others did. He loved to listen when the boys and girls recited, and what they said, he was sure to remember. In this way his mind grew strong, while his body continued weak.

Charley could make poetry; some of the verses were quite pretty; and they all had something in them about Jesus. If it was about the dew-drops, or the stars, or the beautiful clouds, or a sunset scene, he would never fail to speak of the kindness and love of his Heavenly Friend. He could not write the verses himself, for he could not hold a pen, but his father wrote them down while he said them over.

When quite young, he became a christian, and wished to unite with the church, but some good people thought he was not old enough, so he waited patiently till he grew older. At length he was received into the church. It was a happy day to him when, for the first time, he went with his father and mother, and tasted that bread and wine which mean our Savior's death. When he reached home, he made some poetry about it.

But Charley has at last gone home to Heaven. He lived till he was about eighteen, but grew no stronger; he was always as feeble as an infant. He said "I do not want to live, for I am not like other boys." So at last the Savior came, and took him away. His parents are left alone. They wake up at night, and think of the little voice that once called them from the trundle-bed, but they hear it no more. They listen, but all is still. They remember how often they watched by his bedside, how they carried him in their arms, and drew him in the wagon, but the poor helpless boy, they see no more. They know that he is now in Heaven, that he is no longer lame and helpless, they are sure he is with Jesus whom he loved while here, and they think that Jesus has wiped away his tears, has made him strong and well, and that he is now singing the song of the ransomed before the throne of God.

"Neddie and Me."

Four years ago, James —, a little orphan boy, joined a mission Sunday-school. Seeing the other children carry in their money for missions, he felt a desire to do something for poor heathen children himself. For several days he tried in vain to think of a plan to get money for Jesus. At last "*a very nice thought*," as he termed it, came into his mind. Would you like to know what that thought was? I will tell you.

James got his living by peddling fruit and vegetables round town in a little donkey-cart. So he said to himself. "I will save the profits of one day in each week and give them to the heathen." This was James' "*nice thought*."

From that time the poor boy put by the profits of the day fixed on, in a little brown

bag. At the end of the year he carried it to the school. Placing it on the table, he said:

"I give that for the missionaries, sir!"

The teacher found *thirty dollars* in that little brown bag.

"Stop!" cried the good man as James turned to go away. "Tell me how you can afford to give so much!"

James told his simple story and closed by saying:

"Please take the money, sir; I must make haste, for it is late, and Neddie and me get up before it is light in the morning."

"Tell me your name," said the teacher, "and I will put it down in the list of my juvenile collectors."

"No, sir," replied James with beautiful truthfulness. "It would not be fair. I only do one-half and Neddie does the other. We are partners, sir. I give time and Neddie gives labor; so one name must not go into the book unless both names go."

"Who is Neddie?" inquired the teacher.

"My donkey, sir."

"Well," said the teacher smiling, "I shall put down 'Neddie and me.' Good-night my boy. May God bless you and what you have given."

Did James keep up his practice? He did. The next year he gave twenty-five dollars and the next over *thirty*. James is not yet weary in well-doing. * * * I doubt if there is another person living who does so much in proportion to what he earns as poor little James. Princely little peddler! How much he must love the Saviour! Well, if James lives he will be heard of one of these days doing higher work than peddling vegetables. Don't you think so? But mark! It is nobler work to peddle vegetables for Jesus than it is to sell dry goods, or any kind of merchandise whatever, for *self* alone. I hope you will all try to be honest, noble, and generous, like poor James, Neddie's partner and master.—*S. S. Advocate*.

Extracts of Letters to the Treasurer.

I enclose —, for use of the Society in such way as shall be deemed most useful and profitable.

I cannot discriminate where the wants of the world are so great, and where in almost every field are those who are not only willing, but anxious, to receive the bread of life. The cry comes up to us from the Islands of the ocean, from the distant shores of Africa, and now the oppressed of our own land, fleeing from a bondage worse than death, imploringly ask us for the Gospel and the means of grace.

Shall the call be unheeded? Will those who have been blessed in temporal and spiritual things, deny to their destitute fellow-men, the bread of life, without which they *perish forever*?

Who would wish to meet the responsibility incurred by those who fail to respond to the call, and have it said of them, inasmuch as ye did it *not* unto the least of these, ye did it not unto me.

Yours truly,

A friend in Pennsylvania, sends us a contribution for the "Freedmen," and adds:

"THEY should be especially cared for, in view of the most unreasonable and wicked prejudice existing against them. While other heathen have the sympathy of all the christian churches, these are disregarded to a great extent by many in the various christian churches in this boasted land of liberty. For many years I have constantly had in view at some time not very remote, an occasion similar to the existing crisis for the amelioration of the condition of this wronged and degraded people. To this end I have thought it my duty to aid by my influence, and by all my available means, the dispensing of light on this subject, since the thrilling events connected with the Amistad captives which led to the formation of your benevolent Association. And now behold the day is breaking, and the jubilee trumpet is sounding. Thanks to the Lord that he has so signally crowned with success the zealous, untiring efforts of the A. M. Association, through the long night of prejudice. Although the battle is not yet fought, the victory is certain, for the Lamb shall overcome them that make war against him, for he is Lord of lords, and King of kings.

DETROIT, June 5th, 1863.

I deeply sympathise with your Association in their labors on behalf of the "Freedmen" or "Contrabands," and herewith enclose \$10, as the first of five equal monthly instalments (making \$50) which you shall receive within the next *four months*, Providence permitting. It does seem to me that about the *loudest call* to American Christians, for missionary labor, at the present time, is in that direction. May the Lord incline to a liberal response towards those needy suffering ones, who, as a nation, we have so deeply wronged in the past.

Prejudice against colored people: by REV. B. P. AYDELOTT, 18 mo., 21 pp. Cincinnati—*American Reform Tract and Book Society.*

We have, in this excellent publication, another valuable contribution to anti-slavery literature. The talented author has—"much in little"—demonstrated the unity of the human race, and exhibited the light in which the Bible treats all men in relation to the life that now is, as well as the life that is to come.

He shows that the diversities of hue are owing to climate, diet, mode of life, social usages, diseases, and other causes, physical and moral; that there is a *common nature*—a *human nature*—under all these varieties; and that the moral nature of men, whether of black, white, brown, or whatever shade, evinces the sameness of the race.

With much ability he proceeds to explain, under various heads, the origin and consequences of the prevailing prejudice against colored people; its unreasonable, its unpatriotic character, and its wickedness. In view of the importance of securing the confidence and aid of our colored fellow citizens in this exigency of public affairs, he asks, with patriotic energy, "Can a man indulge such a prejudice and really love his country, especially at this crisis of our history?" He then impressively adds:

"A most ferocious demon, from the bottomless pit, has clutched the throat of our beloved country. It is now a question of life and death with us. It has become most appallingly manifest, that either liberty or slavery must go down in this land.

"But what is at the bottom of this tremendous struggle? It is mainly prejudice against the colored man. This has robbed him of nearly all his rights, inflicted hopeless degradation upon him, in the North and at the South, and so let loose that flood of calamities which now threatens to overwhelm us in one common ruin. And till this most unreasonable and unjust prejudice be abjured, there can be no true, permanent peace to our country. How, then, can I love my country, and yet hold on to this most unreasonable, unjust, wicked, and ruinous prejudice?"

Reader! now is the time for the friends of humanity, the friends of their country, and the friends of Christ to give a wide circulation to works of this description; such seed will, under the divine blessing, produce an abundant harvest. *

DIED.—At Wendell, Mass, June 18, 1863, Rev. John H. Dodge, aged thirty-five years and four months. His physicians called the disease lung fever, with a typhoid form. Mr. Dodge was formerly a missionary of this Association, connected with the Mendi Mission, West Africa. He returned to this country March 13, 1861, on account of Mrs. Dodge's health. He soon after accepted a call from a church at Wendell, one of the most healthy locations in New England, where he remained until the time of his death. He possessed a lovely Christian character, and the Savior has doubtless taken him to Himself.

RECEIPTS

From June 1 to June 30, inclusive.

MAINE.

Bangor. Adams H. Merrill, by James Allen,	20 00
Brown's Corner. Ladies' Cent. Soc., by Mrs. Almira Hawes,	2 50
Farmington. Mrs. A. E. Hayes, by Rev. R. B. Howard,	1 00
Lewiston. H. Barbour.	10 00
Monson. Individuals, by Mrs. Isaac Tyler,	3 00
Searsport. Capt. W. Carver 2, Capt. J. L. Park, Mrs. C. N. Pendleton, Mrs. J. G. P. Colcord and J. H. Pendleton 1 ea., by Rev. S. Thurston,	6 01
Skowhegan. S. Wyman	1 00

NEW HAMPSHIRE.

Bristol. Cong. Ch. and Soc., by Rev. C. F. Abbott,	7 00
Campton Village. Ephraim Cook, bal. to const. MARIHA COOK L. M.,	25 00
Gilsum. Cong. Ch. and Soc., by Rev. Ezra Adams,	11 00
Goffstown Centre. "A few friends of Freedom," by E. R. Poor, P. M.,	15 20
New Ipswich. G. Sanders and Others	1 00
Rindge. James Ramsdell, Jno. E. Wood and Mrs. J. Converse 2 ea., Mrs. I. Wellington 1,	7 03

VERMONT.

Bradford. "A Friend"	1 00
Castleton. Mrs. E. H. Cook	2 00
East Hardwick. J. M. Stevens 1, A. J. 50c,	1 50
Peru. Individuals, by O. P. Simonds P. M.,	2 10
Underhill. D. French	1 00
West Randolph. "A Friend"	6 00
Windham. John Gould and Wife 4, Dea. Asa Gould and James Gould 3 ea., Hervev N. Prentiss and Mrs. J. W. Gould 2 ea., Mrs. A. A. Prentiss and A. Bemis 1 ea., "A Thank Offering" 1, Others 4, (5 of which bal. to const. JULIA M. PRENTISS L. M.)	21 00

MASSACHUSETTS.

Athol. Cong. Ch. 24.15, Others 3.28,	27 43
Athol Depot. Daniel Foster	5 00
Berkley. Abijah Hathaway	10 00
Boston. "Commission" for Home M.	100 10
Bridgewater. Trin. Cong. Ch. Mon. Con. Coll., by Levi Walker,	10 00
Byfield. W. M. Conant	1 00
Cambridgeport. Individuals, by Mrs. Julia Bridges,	3 00
Chickopee. S. O. Merrick	5 00
Dennis. Nathan Howes 5 for Home M., Mrs. N. I. H. 25c,	5 25
Harvard. Estate of Reuben Whitcomb Jr., by Mrs. Abby F. Whitcomb,	40 00
Holliston. Amory Cutler	1 00
Fitchburgh. Dr. C. H. Whitney	5 00
Medway. Village Church and Soc., to const. CAPT. JOHN COLE and GEORGE P. METCALF L. M's., by Rev. D. Sanford,	58 75
Millbury. Second Cong. Ch. and Soc., by E. W. Goffe,	87 40
North Chelmsford. J. H. Clark	1 00
Orange. Cong. Ch.	13 24
Petersham. Ch. Contribution, by Rev. L. H. Adams,	8 10
Pittsfield. Second Cong. Ch., by Rev. S. Harrison,	4 00
Salem. J. P.	60
Southbridge. T. Marsh,	2 00
Stockbridge. Miss Frances D. Fowler (2.50 for Home M.)	3 50
Thordike. Church Coll., by Rev. J. W. Tuck,	4 10
Westborough. Evang. Cong. Ch. 107.45, (of which 60 to const. REV. SANFORD B. SWEETSER and I. WILLARD WOOD L. M's.), Mrs. J. D. Cowden 5,	112 45
West Hampton. Samuel Jones	1 50
Williamstown. E. P.	1 00
Worcester. Mrs. E. Hammond,	1 10

RHODE ISLAND.

Providence. J. Basset Nichols 10, Edwin Knight 5.25, C. A. J. 25c,	15 50
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CONNECTICUT.

East Berlin. T. P.	50
Glastenbury. "Friends," by H. T. Smith,	5 00
Guilford. "A Friend" to const. REV. WILLIAM S. SMITH L. M.,	30 00
Jewett City. Cong. Ch., by Rev. Thomas L. Shipman,	22 20
Madison. Timothy Dudley	1 00
Marion. Philo Barnes	3 00
New Haven. Amos Townsend and family 34.41, A. Townsend 20, J. J. Merwin 1, Mrs. O. O. Woodford 2.50, Ralph Tyler 1.50, Geo. Thompson 1,	60 41
North Lyme. E. Congdon, by S. H. Lord P. M.,	1 50
North Woodstock. J. R. Amidon	1 00
Putnam. Mrs. G. W. B.	50
Saybrook. Josiah Dibble, 2, Mrs. J. Dibble 1, R. K. B. 25c,	3 25
Thompson. George Dike	5 00
Watertown. Cong. Ch. for Home M., by D. Woodward, Agt.,	34 00
Westbrook. Miss Lucy W. Lay, by Ralph Tyler,	5 00
West Haven. Mrs. Charles Phillips 10, Mrs. Hannah Alling 2, Mrs. J. B. R. 25c, by Alexis Painter,	12 25

NEW YORK.

Amsterdam. C. Bartlett	1 00
Brigewater. Dr. John Hackley	5 00
Centre Lisle. Mrs. P. Monfore	1 10
Champlain. Mrs. C. M. Moore,	5 10
Chittenango. P. F. Robinson,	2 10
Clinton. Mrs. Anna Parmele, for Mendi M., by J. S. Cook,	7 00
Hamilton. John Foote and O. S. Campbell 2 ea., M. C. Foote 1,	5 00
Holtsville. Mrs. Scudder Terry, by Rev. A. Downs,	1 00
Jewett. Dea. C. Peck, by A. Peck,	1 00
Lee Centre. Dr. H. N. Porter,	5 00
Livonia Station. Jona. Kingsbury	2 00
Madison. Cong. Ch. and Soc., by Rev. D. W. Sharts,	7 25
New York. Tabernacle Ch. 3, by W. B. Holmes Tr., "One who would like to do more" 50c,	3 50
Port Byron. John I. Wilson 10, Henry Amerman 5, John C. Dixon 2, S. Ward 1,	18 00
Schoharie. W. S. Gates	3 00
Vienna. Sullivan Brigham	2 00
Walton. John Mead	5 00
W. Greenfield. A. E. Benton	5 03

NEW JERSEY.

Boonton. "Friends" to const. SARAH ELIZABETH ESTEN L. M.,	30 00
Newark. First Cong. Ch., by E. M. Noyes. Treas.,	50 00
Rahway. Thomas Morris	5 00

PENNSYLVANIA.

Clark. Samuel Donaldson, by Saml. Webster,	10 00
Meadville. Wm. F. Clark	5 00

OHIO.

Ashtabula. Wm. M. Eames	10 00
Brimfield. Samuel Hastings	1 00
Brownhelm. John Locke	10 00
Castalia. "Friends in Muscash" 3.25, John Prentice 1,	4 25
Chillicothe. James Steel	30 00
Fowlers Mills. Rev. J. Pepon and J. Percy 1 ea., Others 1.25,	3 25
Fultonham. J. A.	50
Geneva. Mrs. S. Fitch 1, Miss M. L. A. 35c, by Rev. J. F. Boughton,	1 33
Granville. Children of MRS. A. A. BANCROFT to const. her A. L. M.	30 00
Gratiot. Rev. J. W.	25
Gustavus. Isaac Partridge and L. D. Badger 1 ea.,	2 00
La Porte. Sab. Sch. Cont., by Rev. W. N. Briggs,	4 60
Macon. Rev. W. S. Lewis	1 00
Norwalk. John Hagaman and James Hagaman 5 ea., Geo. Hagaman 3, Thomas Hagaman 2, N. S. 25c,	15 25

Oberlin. Student's Miss. Association, by Wm. Kincaid Jr. Sec.,	8 50
Sandusky. First Cong. Ch., by L. H. Lewis,	9 00
Savannah. Free Presb. Ch., 9.50. G. M. 50c,	10 00
Senecaaville. "Friends," by Rev. E. Thompson,	5 00
Springfield. Mrs. J. D. Nichols,	1 00
Welshfield. Ziba Harrington 2, Mrs. James, R. R. Latham and Mrs. W. W. Beals 1 ea., Others 1,	6 00

INDIANA.

Plymouth. A. T.	25
Terre Haute. Rev. D. E. B.	25

ILLINOIS.

Barry. Reuben Shipman	400 00
Elgin. S. N. Campbell for <i>ed. of a child Mendi M.</i> , by O. Davidson,	25 00
Galesburg. George Avery for <i>Foreign M.</i>	25 00
Geneseo. D. Little	1 00
Kishwaukee. Mrs. Tilton, by Rev. G. S. Young,	2 00
Moline. Cong. Ch. for <i>Foreign M.</i> , by Rev. Chas. F. Martin,	4 65
Morrison. W. J. Savage	5 00
Ontario. Cong. Ch., by Rev. C. F. Martin,	10 30
Peru. Cong. Ch., (bal.) by Rev. C. F. Martin,	42
Wataga. Cong. Ch., by Rev. C. F. Martin,	8 90
Waverly. Cong. Ch., by John C. Salter, Treas.,	45 15
Wyandot. Miss Mary P. Underwood for <i>Mendi M.</i> ,	5 50

MICHIGAN.

Alamo. Julius Hackley	5 00
Almont. W. Clyde	1 00
Detroit. Mrs. R. Gardner, by Mrs. M. Mead,	1 00
Monroe. L. B. Wood, A Soldier of Co. E. 18th. Reg. M. V. 3, Mrs. Mary Dunlary 1,	4 00
Niles. Miss A. C.	75
Tecumseh. "L. G. S."	1 00

WISCONSIN.

Columbus. Welsh Calvinistic Methodist Miss. Soc. of Wisconsin and Illinois for <i>Foreign M.</i> , by John Davies, Treas.,	129 07
Delavan. C. T. Smith	10 00
Westfield. C. Caldwell	1 25

IOWA.

Exira. Lyman Bush	5 00
Tabor. J. L. Smith 10, Salome Shepherdson 2, Dr. J. F. Sanborn 1, Others 1,	14 00

KANSAS.

Clinton. W. S. 50c, C. C. S. 25c,	75
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FLORIDA.

Barancas. Rev. R. K. Diossy U. S. Hos. for <i>Mendi M.</i> ,	1 00
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CALIFORNIA.

Sacramento. EDWIN B. CROCKER to const. himself L. M.,	30 00
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CANADA EAST.

Tingwick. A. Sloan	1 00
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Received for Freedmen in Slave States.
(\$1,550.49.)

MAINE.

Augusta. "A Friend,"	10 00
Farmington. Mrs. Laura H. Bullen	1 00
Foxcroft. William W. Clark and Wife	3 00

NEW HAMPSHIRE.

Fitzwilliam. Ebenezer Potter	5 00
Goffstown Centre. Samuel Poor, by E. R. Poor P. M.,	5 00
Peterboro'. Mrs. M. Wilkins 6, S. Barber 3, A. A. Farnsworth 2, N. H. Moore, A Child and Mrs. B. Barber 1 ea., Others 5,	19 00

VERMONT.

Waterbury. Wooster Sprague 5, Dea. E. B. G. 25c, by Rev. J. P. Stone,	5 25
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MASSACHUSETTS

Fall River. H. H. Fish and Henry Wilbur 5 ea.,	10 00
Florence. Coll. Ch. of Christ, by A. L. Williston,	35 50
Greenwich. Misses M. and V. Walker	3 00
Hubbardston. Otis Ware	5 00
Medway. An Individual, by Rev. D. Sanford,	2 00
South Egremont. Sarah C. Dalzell, a Bbl. of C. South Plymouth. Amasa Holmes 2.50, Mrs. Henry B. Holmes 1.50, Mrs. H. Bartlett and Miss A. Bartlett 1 ea.,	6 00
Springfield. "O. T. J."	2 00
Stockbridge. Miss Frances D. Fowler	2 50
West Newton. Miss Alcott's S. S. Class	3 65
Winchendon. North Cong. Ch., by Rev. A. P. Marvin	24 00
Worcester. Milton M. Morse 10, M. M. 50c, Mrs. C. Blair 1,	11 50

CONNECTICUT.

Clinton. "A Friend"	20 00
Lyme. Shadrach H. Sill	10 00
Litchfield. Elzada Kilbourn	4 00
Middletown. "L."	3 00

NEW YORK.

Albany. Central Presb. Ch., by Dr. H. A. Nelson	25 00
Berkshire. A. P. Belcher 3, C. Parsons 2,	5 00
Champlain. Mrs. C. M. Moore	1 00
Cohoes. Ira Terry, by Dr. H. A. Nelson,	5 00
Delhi (Village). Sab. Sch. Presb. Ch., by Rev. Theo. T. White,	20 00
Fredonia. "A Friend of a free Gospel"	2 00
Fulton. "A Friend"	20 00
Harpersville. Robt. Pike	10 00
Hopewell. Church Coll., by Rev. C. Francisco,	5 00
Jewett. Mon. Con. 10, Mrs. M. Bailey 1, by A. Peck,	11 00
Kanona. "A Friend"	1 50
New Road. Sab. Sch. Coll., by Willis M. Hoyt Treas.,	10 00
Niagara Falls. A. H. Porter	25 00
Onondaga Valley. Mrs. Hannah Bostwick	10 00
Otego. A. T. N. 80c, Mrs. E. H. 20c,	1 00
Penn Yan. "H. A. C."	5 00
Yonkers. A. E. Thayer, by Dr. H. A. Nelson,	1 05

PENNSYLVANIA

Belle Valley. Mrs. Rachel Russell	3 00
Belle Vernon. Rev. J. R. Hughes 2, M. E. Robinson 1, Others 65c, by Rev. J. McFarland,	3 65
Bentleysville. H. McT.	25
Buena Vista. David Rankin 2, F. P. 50c, by Rev. J. McFarland,	2 50
Canonsburg. Mrs. M. A. W. M.	25
Clark. Estate of Miss Isabella Beaty 35, Mrs. Esther A. Donaldson 5, by Samuel Webster,	40 00
Elizabeth. Individuals, by Rev. J. McFarland,	1 55
Fayette City. J. H. 80c, M. J. W. 25c,	1 05
Gambles. John Gambles Jr. 4, John Gambles Sen. 1, by Rev. J. McFarland,	5 00
Lancaster. Moses Anderson (Testaments)	7 25
Thompsonville. W. H.	50

OHIO.

Ashtabula. Mrs. Elizabeth Nellis	5 00
Oberlin. Mrs. O. M. Brown and Family	5 00
Shaler's Mills. A. H. Royce	10 00
Senecaaville. "Friends," by Rev. E. Thompson,	9 00
Unionville. Benj. Smith	5 00

TENNESSEE.

La Vergne. Rev. Daniel Chapman, Chaplain 105 Reg. Ill. Vol.	5 00
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MISSOURI.

St. Louis. Contraband Relief Soc. 53, Penny Soc. Switzerland by its agent in St. L. 50, Individuals 23, ——— 8.95, by Rev. Geo. Candee,	134 95
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INDIANA

Indianapolis. "Cash"	3 00
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ILLINOIS.

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